THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 49.---VOL. VI. LEXINGTON, KY. WEDNESDAY, JUNE 16, 1830. WHOLE NO. 309.

SLAVERY.

[*From the Kentucky Reporter.*]

HINTS ON SLAVERY.

NO. 4.

The plan of African colonization, as exhibited by the national society for that purpose, is a very noble conception. Even without the aid of the General or State governments, there is no reason to doubt but that enough will be done to give civilization with all its train of blessings to the Western shore of Africa. As a grand missionary operation, it commends itself in a peculiar manner to the Christian community, who fail not to discover in it the hand of that presiding Providence, which, having permitted the wretched African to be enslaved and christianized, now demands his restoration that he may christianize his brethren. But that as a mere individual enterprise of benevolence, it can ever materially diminish the number of our free negroes, is no longer asserted by its most enlightened advocates. If such a condition of things were brought about that the energies of the Federal Government could act effectually on the subject, it has been sufficiently shown on several occasions, that in a reasonable time and at a moderate cost, every colored person in the United States could be comfortably planted in Africa. But no one has shown a reasonable prospect of arriving at that condition. The first step is to have negroes free, before they can be transported. And in taking that first step, the General Government has not, nor can it ever have any power. Several States (our own among them) have recommended the Colonization Society in the most urgent manner to the protection of Congress; and the Executive of the nation has uniformly manifested a favorable disposition towards it. Even if such petitions should be successful in their object, and the government were to remove by universal consent every free negro now in the United States, and were to continue removing them as fast as they became free, only by the exercise of private benevolence or other individual feelings, or private operations; there is not the least reason to suppose, that at the end of any period of years, the number of slaves would be at all diminished. The whole resources of the nation could avail us in that way, only in connexion with State efforts by State authority, and not without or in opposition to them. If Kentucky should resolve on a gradual emancipation of her black population, the General Government could do her much service by aiding in their removal when freed. If Kentucky is resolved never to emancipate them, the removal of every free negro will only in the supposed condition of society, make room for an equal or greater number of slaves. The political moral of the Colonization Society is strikingly plain. It has taught us how we may be relieved of the curse of slavery in a manner cheap, certain and advantageous to both the parties. It now remains for those who say they are its friends to go whither the light of its example points them.

What I have said recurs with accumulated force. Kentucky must achieve her own deliverance, or it will never come to her. From the tenor of Mr. Wickliffe's remarks, he seems to think that the people of this Commonwealth, under the present constitution, possess no power to regulate the tenure by which slaves are, or their descendants ever shall be held to bondage during its continuance. Such he seems also to infer are the opinions of those who advocate the call of a convention. These opinions as to the meaning and intent of the constitution, have extensively prevailed, and are in part correct. But I think an attentive investigation will satisfy mankind that we do really now possess all the power over this subject, which any moderate party would desire to confer—which is needful for any useful purpose—or which could be safely reposed in any government. A contrary opinion has resulted from general inattention to the subject by one portion of our citizens, and the continual reiteration of the undoubted correctness of a particular construction put on the constitution by another portion, who seem to have considered themselves interested in maintaining that gloss.

Our constitution, though it recognizes, does not define slavery. For any thing contained in it, a white man "without a cross" may be a slave in this State, just as well as a negro or Indian, or a mulatto; although if free he enjoys rights which neither of the others can if free. Hereditary slavery is at war with the principles of every species of social system. Even the fierce and intolerable rule of a military despotism has this to alleviate its sway, that it tolerates no subsidiary tyranny. It is at war also with every law of nature, except the first and greatest of them all, the law of self-preservation. In its inception it cannot be right, though in its progress it may become so, by becoming indispensable to the safety of the parties. So our constitution appears to have viewed it, and made all its provisions regulating it in unison with that sentiment.

The 7th article, headed "concerning slaves," is devoted to this subject. In one of its provisions the Legislature is directed to pass laws permitting the owners of slaves to emancipate them, saving the rights of creditors, and guarding against pauperism. The act of 1798 relating to slaves, that of 1800 to wills, and other enactments, have well obeyed this command. I will not stop to inquire whether any further regulations on this head are necessary, as I do not consider that the best mode of eradicating slavery from the State.

Again it is provided that the General Assembly "shall have full power to prevent any slaves being brought into this State as merchandize." Accordingly several provisions have been made by law on this subject. The act of 1801 enacts that slaves brought into this State for merchandize, or even passing through it, who may commit any capital felony and be executed, should not, as in other cases of slaves, be paid for out of the public treasury. The act of 1815 is strict in the highest degree. I refer to it at large, 2d digest, page 1162. It prohibits the importation of slaves into this Commonwealth for merchandize—and imposes a fine of $600 on the importer and one of $200 on every seller or buyer of a slave so brought into this State; making other apt and proper regulations for the due enforcement of its provisions. It is greatly to be deplored that the negligence of our Judges, grand juries, and Commonwealth's attornies should have suffered this act to remain a dead letter on the statue book, when the shocking and disgraceful traffic which it was designed to put an end to, is regularly and openly carried on. Many thousands of offences have been committed under this law—and not one conviction has taken place under it. Nor is it less a subject of astonishment that the Legislature of the State, acknowledging the utter depravity of the trade, should have been unable, in several years' attention to this subject, to give such a shape to the law as would make it effective in practice. Nor can this county in particular, find any cause for self-gratulation, in the course taken for several years by the majority of her representatives on this most important, and I will add, singularly clear question. One thing at least is certain; even if I am fastidious in supposing that public decency is outraged by allowing droves of manacled slaves to be openly imported and driven as merchandize along our highways; if I err in supposing that our laws are disregarded at every step of the procedure—in some cases to the extent of depositing the slaves in the public prisons for safe keeping and delivery—whatever else is doubtful, it cannot be denied, that while gangs of slaves are yearly, and many times a year brought hither and dispersed through the State by sale, it is absolutely hopeless to reason about plans for the bettering of our condition. That a stop should be put to that branch of this domestic slave-trade, which brings slaves into this State as merchandize, is the first and indispensable step towards the removal of those already here.

Power is also given to the General Assembly to prevent slaves being brought into this from any foreign country, or such as have been or may be imported into the United States from any foreign country, subsequent to the 1st day of January 1789. Which provision was enforced by the act of 1798 then in force, under a penalty of three hundred dollars for each slave so imported.

By another clause the Legislature is delegated with the power to make owners of slaves treat them with humanity in all respects; its authority going even so far as a forcible taking and selling of the slaves for the benefit of the owner who should violate the law. For what has been done on this branch of the subject I refer to 2d Digest pages 1163-4, and to the law passed at the session of 1829. To say that in all these respects the wise intentions of those who formed our constitutions have in general been faithfully executed, is a well deserved commendation of the enlightened policy of the State for a period of more than thirty years.

The first clause of the article under consideration is in these words: "The General Assembly shall have no power to pass laws for the emancipation of slaves without the consent of their owners, or without paying their owners previous to such emancipation, a full equivalent in money for the slaves so emancipated."

By this clause it is obvious that without a gross violation of the constitution, the Legislature cannot emancipate "slaves" without their owner's consent, or without first paying for them. A reflection arises out of this phraseology which exhibits in a very striking manner the injustice which is done to the non slave-owners of the State, in charging them with a desire to turn free the whole slave population in a body. The language is in the alternative. The power is therefore given, not where both events concur, but where either exists separately. Either consent of the owner, or payment of an equivalent without his consent, places the liberty of the slave at the disposal of the government. Has any principle in legislation been more uniformly revered as true, than that revenue should be raised by a tax levied on the luxuries rather than the necessaries of life? Are not slaves luxuries in the most unhappy sense of that term? What then either in constitutional law or in the received wisdom of ordinary legislation, ever existed to prevent the Legislature of Kentucky from collecting a sufficient revenue by taxing slaves, to pay for, manumit and transport a certain proportion of young slaves of one or both sexes annually? A tax on slaves not larger than is now levied in Ohio on land, applied judiciously in that way, would in a few generations put an end to slavery in this Commonwealth. Who will assert that such an achievement would benefit Kentucky less than her canals will Ohio? But it may be thought it is not constitutional to tax slave property more than other estate. It has been done from the foundation of the government. They are taxed as property; and they are assessed as tithables. They are valued like a horse; but they are made to work the highways in the capacity of men. So it is of other things; my cart is not taxed—my friends chariot is: my mules and horses are taxed—my neighbor's fat cattle and drove of hogs are exempt. The power is complete and the right to exercise it perfect. That it has remained undisturbed is another obligation those who own slaves owe to those who own none. Now that it is brought to notice, the non-slaveholders have a choice of being repaid as heretofore, in similar cases.

But a slave shall not be emancipated except in two ways. Who is a slave? The law has said: "No persons shall hereafter be slaves within this Commonwealth, except such as were so on the 17th day of October in the year 1785, and the deseendants of the females of them." 2d Littell p. 113. It might be difficult to point out any particular clause of the constitution authorizing the foregoing enactment. Yet I do not doubt its constitutionality—nor has it been at all questioned, that I know of, for thirty years. Who, however, were slaves in 1785? Our laws and constitution say nothing on the subject. The constitution of Virginia is profoundly silent. Could the ordinary powers of government suffice to inflict hereditary slavery on any class of its people? Did any State ever attempt such an outrage? In the general statutes of England at any time in force here, do we find this question solved? In the common law of that realm, which abhorred slavery, shall we find the recorded doom of involuntary and endless bondage? Let me vary the question. Suppose the passage I have quoted from the act of 1798, had read thus: "No persons shall hereafter be slaves in this Commonwealth, except such as are so on the 17th day of October 1805," what provision of our constitution would have conflicted with it? Would it have been binding or would it have been void?

B.

RELIGIOUS.

From the Calvinistic Magazine.

THE PHILANTHROPY OF JUDAS.

Then said one of his disciples, Judas Iscariot, Simon's son, why was not this ointment sold for three hundred pence, and GIVEN TO THE POOR.—John xii. 4. 5.

Amiable Judas, what solicitude for the POOR! Yes, the POOR. And how plain and conclusive his argument! Surely the ointment seemed to be utterly wasted. And who can deny but three hundred pence would have furnished many a meal for the poor? Thoughtful, compassionate Judas!!

It is very remarkable, how identically similar the workings of the human heart are in every age. It has often been remarked, that if we notice a wicked feeling delineated by an inspired writer, as felt by one in the days of Herod, we may find the same evil passion evinced by many in the world *now*. And if we discover the existence of an amiable trait in one of that generation, we may meet with something resembling it, even in these 'degenerate times.' And that the very sayings of good or bad men at present, are substantially the same with those of other years. That there is a *considerate philanthropy* in our country *now*, of the same essence with that above alluded to, I can engage to prove.

There are in almost every village many who have read, (or who have conversed with the readers of) such papers as 'Plain Truth'—'The Reformer'—'Free Inquirer'—'Christian Baptist,' &c. &c., and have learned almost all that can be found there on the subject of Missions—Bible Associations—Priest-craft, &c. I have sometimes heard the wise, unshackled, considerate *tender-hearted ones talk;* I cannot pretend to give their precise words; but I think I can remember some of the most striking ideas. At one time they discover that for printing presses—salaries of books, stationary, &c. there must leave the United States more than one hundred thousand dollars in one year!! Draining our country of its funds! And then if you could could hear them tell what clothes and food that would furnish for the *poor!* Not a doubt of it:—For the *poor!* Oh Judas how lovely!—but no—look at the next verse—"*This he said, not that he cared for the poor.*" What a damp upon our admiration! Is it possible! "*Not that he cared for the poor.*" Then we must inquire whether our modern champions *care for the poor.* Is that the motive which actuates them whilst they are so noisy about all this waste,—are they really concerned for their country thus "*drained* of its *funds?*" and those whom the $100,000 thus scattered, might feed? Let facts answer. When they hear that $1,600,000 pass annually to the West Indies, for cigars, rum, cogniac, &c. doing the poor *often almost as little good* as though it had been expended in Bibles—are they alarmed? Are their tender sympathies enlisted? Their amiable trepidations for the drained country and for the *poor* aroused? No. At least not half so highly as in the former case: for they are silent here. No bluster, no cry of terror. Then, "*this he said, not that he cared for the poor.*" If the first sum named endangers the country, some millions must endanger it more. If presses and preachers sent to the heathen do little good—millions of gallons of foreign rum brought here will do *little good.* When a compassionate man *feels,* in view of a small evil, it is in vain to say he will feel none in view of a greater evil, of the same description.

Again: Our modern *philanthropists* discover that in some of our churches, collections are raised as often as once, twice, and even four times a month—amounting to 10, 20, or even $50 at times. And after all this, here comes an agent from the north; makes a speech in favor of tracts; and (in their own elegant metaphoric diction) *the goats are milked again.* Oh what an untiring theme for jest, sarcasm, sneer, &c. is this among the *'tender hearted!'* Why are they so indefatigable in every variety of their opposition measures? Why do they inform us that they are indignant when they see the multitude thus drained, priest-ridden, robbed of their substance, &c. Now is it because they hate to see their poor ignorant neighbours drained of their money? No—"this he said, not that he cared for the poor." I have been in villages where these *petty talkers* know of our neighbours being robbed by sharpers at a gambling table, of half their fortunes in one night. No noisy opposition made—no indignant feelings or compassionate measures adopted by these great well-wishers of the people's purses! I have seen a company of comedians arrive, and the "goats were milked" twice a week—an hundred dollars per night; some of it raised from apprentice boys, who, perhaps, took it from their masters. No clamour still from the "friends of the poor." If one-tenth of that sum had been asked for a Sabbath School to teach these boys to read—oh Judas! what pathetic complaints from thine admirers and children. Sometimes these benefactors of the poor (at least in words) discover that in a certain district, comprising only four counties, there are four or five Presbyterian, and eleven or twelve Methodist preachers, supported (if every thing else were counted) at an expense of several thousand dollars, to say nothing of the churches built, &c. sixteen or seventeen idlers fed by the people, doing nothing but preach or oversee a few Sabbath Schools. Well, what is the benevolent motive for these and many similar calculations? Is it really that the *feeling ones* are concerned to see so many *idlers* living on the bounty of the unsuspecting public? This is their *charming motive, as sure as the bowels of Judas yearned for the poor.* There is a city, which contains as many people as the four counties spoken of.—There are four or five theatres there. At each $1500 may be contributed in one night; 300 idlers (and rather worse than idlers) are supported there. $200,000, at least, of a winter must be taken from the people. A part comes from the mechanic, whose children are *unschooled,* at least, if not *unfed!* Out of the 300 idlers there are many girls who are raised to immodesty;—some young men who are raised to intemperance—to gambling—to debauchery. Is there any weeping here amongst "*the sensitive?*" Any noise?—any sarcasm?—any biting jests (at least) to arrest this evil?—Champions of the poor!—where are you?—All silent!!! Then *you,* and Judas, and Judas' colleague (satan) to help you, cannot weave a sophism cunning enough to make me believe you "care for the poor." To the poor, the gospel was to be preached; and to the poor of every nation, (*every creature,*) according to HIS last request, who smiled on Mary's profusion—you forbid it: Your maxim is, charity begins at home—YOURS begins neither at *home* nor *abroad.* I never knew one who used that proverb, who did any thing for the gospel any where, further than a sectarian exertion to build up his own party.

How many publications, such as the Reformer, are in the United States at present, I am unable to say. But their patronage seems to be ample. There are enough (who wish for an excuse to fall out with religion) in every land, to encourage those who say "Preach NOT the gospel to every creature!" To those who decidedly despise the gospel, we may add others who wish to save their pence, when collections become too frequent. And to these, others who are filled with envy when they see any given denomination taking the lead of that to which they belong—as unworthy members. For the morbid appetites of all these, such editors are the grand caterers, supplying them with a meal a week, which is waited for impatiently, and eagerly devoured. And such a meal!! If we think over the ingredients one by one—sarcasm, suspicion, envy, misstatement, evil surmisings, slander, invective, cunning falsehood, open lie; we are irrisistibly reminded of the blue glare and horrible composition of Shakespeare's witch-cauldron:

"For a charm of powerful trouble,
Like a *Hell-broth* boil and bubble!"

This dish is gorged hot, by the enemies of missions and of the cross of Christ; and then they are ready to go forth like the "three unclean spirits resembling frogs," noisy, croaking, and spreading their green filth far and wide.

Christian brethren, could you expect to do your duty, and never be opposed by Atheists, Deists, Universalists, &c.? Never (with my present understanding of the New Testament) will I believe *that* RELIGIOUS enterprize is of God; which does not call forth their hatred. It is true, they are numerous, active, and able advocates of their cause; but fear them not. It is true, they would sometimes persuade us, and seem to persude themselves, that the gospel-spreading effort is *dwindling, withering, declining.* But what kind of a decline, what kind of dwindling is it? I have noticed for some years, the mustering of the army of the saints; and likewise the "stir in the enemies camp." I have seen (whilst their abuse was pouring upon it) the income of a Tract society *dwindle* from $10,000 to $60,000,—the income of the American Board *decline* from 40,000 to $100,000 per annum,—and the same kind of a *decline* in other benevolent institutions.

"Let the fearful and faint hearted turn back if they will," said a trumpeter on Zion's wall. But to as many as fear his name, God says by the mouth of Daniel, (last chapter speaking of the final struggle,) "Many shall run to and fro, and knowledge shall be increased. The wicked shall do wickedly, and none of the wicked shall understand—but the wise shall understand, and the righteous shall shine as the brightness of the firmanent, but they that turn many to righteousness, as the stars forever and ever."

N.

From the Evangelist.

REVIVALS.

Revival in Castleton, Vermont.—"Castleton has been blessed the past winter, with a precious revival of religion. The work began very gradually, even so gradually that the exact time of its commencement is hardly known. During the fall, christians began to come together in their feelings. Those, who before scarcely noticed one another, now gave the hearty grasp of friendship, and rejoiced to bow together before the throne of God. During the month of January, there were several instances of hopeful conversion, and many of abiding conviction. The work has been rather characterized by its stillness. Conviction has appeared deep, but rational. The great weapons used have been *truth* and *prayer*—such weapons as when rightly used, are *never* used in vain. How many have indulged hope it is not in my power to tell. I suppose there are, however, a hundred or more. They are mostly youth; a number are children in the Sabbath School. More than thirty have been examined for admission to the church, who will probably be received to-morrow. The subject of publicly professing Christ, by joining the church, was hardly mentioned to any of the new converts, till quite recently; which, I suppose, is the reason that no more have come forward. There will be more, I presume, at the next communion than at this. As many as six or seven school teachers, who commenced their work of teaching last fall in impenitence, have we hope, bowed to the sceptre of Jesus."

E. D. K.

Revival of religion in the Union Presbyterian Church in the city of New-York.

MR. EDITOR,—It may be known by most of your readers in this vicinity, that this infant congregation has been greatly refreshed during the last four or five months.

The Union Church was organized on the 13th of October last, with 35 members. Soon after this event, the Rev. C. G. Finney, by request, commenced a course of labour which has been continued to the present time. Soon after he entered this field, it was evident to every person who attended his ministry, that God was with him in very deed. Instances of conviction soon became numerous and remarkably pungent. Meetings for preaching, prayer, and religious conversation, have been very frequent, still, and solemn. I believe that those who have had the opportunity of attending these meetings, have been ready to acknowledge with one consent, that God was in the midst, and that it was good to be there. The church on the Sabbath has generally been crowded to excess, and more solemn and attentive assemblies I never witnessed. I believe it is now universally conceded by every candid person, that Mr. F. has the capacity of grasping his subjects with great ability,

and of presenting the truth with unusual perspicuity.

The result of his labour must speak for itself, which can never be fully known until the revelations of the great day. From the fruits of this revival, 103 persons have joined this church by profession, and 42 by letter—in the whole, 145 souls. Many who have expressed hopes, have united with other churches; so that the whole number who have been the subjects of the work, cannot be accurately ascertained. It is supposed by some, who have been most favorably situated for making an estimate, that more than 200 have been hopefully renewed by the power of the Holy Ghost. Of those who have been brought to make a surrender of themselves to God, may be found men who were infidel or sceptical, and who came within reach of the arrows of truth for no better purpose than that of deriding and opposing what they might hear. Had I time, many interesting facts of this kind might be related. To conclude, the work is still progressing; and christians who wish well for Zion, are requested to bear this church in mind, when they go before God to pray for the salvation of sinners. Scores of thousands yet there are in this city, whose situation ought to move the bowels of christian compassion. PHILETUS.

REVIVAL IN HAWAII,

AND CONVERSION OF KUAKINI THE GOVERNOR.

In the Missionary Herald for May we find a very interesting letter dated October 1st, 1829, from Messrs. Thurston and Bishop, missionaries in Hawaii, the largest of the Sandwich Islands. For some months there had been a special attention to religion at Kaavaroa, the station occupied by Mr. and Mrs. Ruggles, and at the date of the letter the missionaries were almost constantly occupied in attending to the calls of the natives who visited them for religious conversation.

"It is in vain," they say, "that we sigh for retirement, or a temporary release from the constant succession of visitors. Their earnest application for instruction in the principles of religion, and advice for their daily practice, has almost wholly taken from us that time which we were once accustomed to call our own."

The seriousness commenced as early as February, at a time when Mrs. Ruggles was alone, Mr. R. being absent on a visit to the schools.

"Without any known cause," says Messrs. T. and B., "her house became crowded with anxious inquirers, principally from the neighboring villages. On the Sabbath following, when one of us was present, at the close of a solemn day, we were visited by not less than two hundred individuals who came to make the great inquiry, "What shall we do! —We have long lived in sin—we have slighted the instructions of our teachers—our hearts have not consented to God's word—we are full of fear lest we be forever lost.—We now come to our teachers as to a father, to ask. How shall we obtain salvation!"—Kapiolani and others present shed tears of joy, while directing them to the Saviour of sinners."

After this, canoes came in great numbers every Sabbath morning, loaded with natives from distant villages, anxious to hear the word of God. The place of worship had been enlarged, but was still too small, as a fourth part of the hearers were obliged to sit without; and the chiefs were about to commence collecting materials for a large and durable building for public worship. Social religious meetings among the natives were frequent and well attended, and the Moral Society had increased during the year to one thousand two hundred and ninety-five members, of whom eight hundred and sixty-five were females.

The state of religion at Kairua, where Messrs. T. and B. are stationed, continues to be prosperous; and among the new converts is Kuakini, the Governor of the whole island of Hawaii. In speaking of him, the missionaries say:

"Among the number of those who have given pleasing evidence of a gracious change during the past year, and who will be admitted to the church at the next communion season, is Kuakini, governor of Hawaii. He is the last of his family who have taken up their cross, but we devoutly hope and pray that he may not be the least in the kingdom of heaven. The evidence he gives of being a new creature, is as satisfactory as the nature of such evidence can be. From being indifferent, he has became our warm friend, and from a besotted sceptic he has become a devout, a moral, and we trust a pious man. He has long been the subject of many prayers from the whole church in the islands, and has at various times been under much concern of mind. His knowledge of the English language had, however, been a snare to him, as it has continually exposed his mind to the attacks of certain foreigners, who have left no means untried to prejudice his mind against Christianity, and to corrupt his morals. He has for several years diligently read his English Bible in order to discover the truth, and has long been familiar with the historical parts. He now discards his infidelity, and professes his full belief in the doctrines and precepts of Christianity. Two weeks since, on the Sabbath before his departure to Oahu to visit his sister Piia,* he arose, after the morning sermon, and addressed his people in a pious and affectionate manner, exhorting them to turn from their sins and follies, and give themselves up to Christ. "As for myself," said he, "I have resolved to serve the Lord, and to seek for the salvation of my soul through Jesus Christ."

* Or Opia—she who has since died.

ASAAD SHIDIAK.

The Rev. Mr. Goodel, in a letter to the editor of the Portland Mirror, dated Malta, January 21st, thus speaks of Asaad Shidiak, who, it would seem, is still in prison in Syria, suffering persecution from his Mahomedan brethren, on account of his steadfast adherence to the truth as it is in Jesus.

"You know something of the history of Asaad Shidiak; you have sympathized with him; and with the American churches generally, you have, I doubt not, prayed for his deliverance. From all we can learn, he is still alive, and remains steadfast in his adherence to the truth, suffering persecution with the spirit of the primitive martyrs of Jesus. There is one duty, which all the churches of Christ, that are acquainted with his history, owe to him, and which they ought never to forget, viz: to pray that he may be kept from dishonoring the blessed cause, for which he has suffered so much.—When we remember, that he is encompassed with infirmities and weaknesses like others; that his opportunities with us for becoming grounded and established in the truth were small; that no Christian brother has had access to him during his confinement to "strengthen his hand in God," to pour into his ear the words of consolation, and to enable him for once to kneel down and say, "Our Father, which art in heaven;" that he has not been permitted to have the Bible for his companion, nor ever been cheered by a letter full of godly exhortations and encouragement from any of those who "have obtained like precious faith;" that he knows not of the sympathy felt for him by thousands in America and elsewhere, and is no doubt sometimes tempted to believe, that no person on earth thinks of him, or cares about him, or prays for him, for he knew next to nothing of the practices and customs of Protestant Christians; and when we remember, that such men as Abraham and Isaac, once, through fear, acted inconsistently with their character as the professed servants of Jehovah; that David through fear conducted himself like a madman in the presence of Achish; that Peter once denied his Lord and Master; and that in later times even Archbishop Cranmer, to save his life, was induced to violate his conscience and to recant; when we think of all these and many other things, we tremble for our brother lest he should fall; and we admire the grace of God, that has, we are warranted to say, hitherto sustained him. Ought it not then to be the frequent and fervent prayer of all, who have an interest at the throne of grace, that his "faith fail not," and that he may not at last be "a cast away."

What purposes of divine providence are to be answered by his long confinement and (as we infer from all we have been able to learn,) his great sufferings, we cannot foresee. Perhaps the design of them is to awaken a spirit of true piety in some corner of Europe or America; or to encourage converts to Christianity among the Chinese who may be called to suffer persecution; or perhaps more good is to result from them to the natives of the Sandwich Islands, or to the Hindoos, or Burmans, than to the inhabitants of Mount Lebanon. All this we must leave with Him, who can, in such a way, and under such circumstances as he pleases, bring order out of confusion, and light out of darkness, and good out of evil. And in the mean time, we must quietly wait; and we must endeavor ourselves to receive instruction and profit from "the afflictions that are accomplished in our brethren who are in the world."

CRUELTIES OF THE SIAMESE.

Messrs. Tomlin and Gutztaff, two Protestant missionaries, who visited Bankok, the largest city in Siam, in August, 1828, for the purpose of distributing Bibles and Tracts among the Chinese emigrants, and with whose success our readers are already acquainted, give the following account of a cruel exhibition to which they were eye witnesses.

"In January last, the King of Laos and his family, who had lately been taken prisoners, were for about a fortnight exhibited to the populace of Bankok in a large iron cage, near by the various instruments of torture by which they were to be put to death; and within sight, comedies were acted for the amusement of the spectators. There was a large iron boiler to heat oil to be thrown on the body of the King, after being cut and mangled with knives; a gibbet with a chain and hook to which he was to be suspended by the chin. Spears were prepared for the King, his two wives, sons and grandsons to the number of fourteen, on which they were to be impaled. Captain Coffin of an American vessel was then at Bankok. and was spoken to by the King of Laos, out of his iron cage. The old man was melancholy but calm. In a few days after this, the old King died of a broken heart, and so escaped the hands of his tormentors. His body was taken to the place of execution and decapitated. The remains were hung on a gibbet by the river side a little below the city, and left a prey to the vultures of Siam! Mr. Tomlin visited the iron cage one day and saw nine of the unhappy inmates all bound with chains round their necks and legs. Two were mere children, and sat like innocent lambs, unconscious of having done wrong, and seemingly ignorant of the slaughter which awaited them."

CRUEL SUPERSTITIONS OF THE CHINESE.

China is tolerably free from direct cruelty in her religious superstitions. At least she allows nothing at all that can compare with Hindoo Suttees, except her horrible infanticide; which by the way, is induced not by religious superstitions, but by hard-hearted scepticism, and the visionary dreams of political economy, which say that the young stranger has no right to the board of privileged fathers, and therefore must be gone. But China has her Anthropopagi Medici; those who for medical purposes feed on various parts of the human body. The murder of a young lad at Maccao, three years ago, was occasioned by the belief that a portion of human flesh would restore a dying man. And about the year 1811, a man in Che-Keang, named Chang, was convicted, who had in sixteen years, caused the death of eleven young girls, that he might use certain parts to add vigor to his own constitution! The twelfth victim to his cannibalism escaped, to be a witness against him; and the "man in form, but brute in nature," as the official document characterizes the atrocious criminal, was put to death by a slow and ignominious punishment. The wretch, when he died, was about seventy years of age. Sixteen families, who had suffered by his horrible propensity, were summoned to attend his execution, which was by being cut to pieces.—*Singapore Register.*

COLONIZATION SOCIETY OF CONNECTICUT.

Agreeably to public notice the anniversary of this Society was held in this city, on Tuesday evening. An able and luminous report was read by the Secretary, the Rev. Mr. Gallaudet, and addresses were made by R. M. Sherman, Esq. the Rev. Mr. Bacon, and Mr. Gallaudet. The receipts for the last year have amounted to between 800 & $900, which is nearly four times as much as has been received in any preceding year. It is believed that no benevolent enterprise has effected so much with the same amount of funds. The expenditures have not exceeded $80,00 since the organization of the Parent Society. With this sum agents have been sent to explore the coast of Africa; a territory has been purchased 200 miles in length, and 20 in breadth; a colony has been founded and protected, which now comprises more than 1,500 freemen who have been emancipated and transported from this country, among whom are more than 300 re-captured slaves. This nation in embryo has been carried through an expensive war made by the surrounding nations, its government supported, schools established, houses of public worship erected, and in fact a well organized community in all its minutiae brought into being and established on a sure foundation, the improvements of which are estimated to be worth from 30 to $100,000, and the exports of which to this country last year, were $70,000. Ought not such a child of promise to be fostered and protected by the churches?—*N. H. Rel. Int.*

TRUE LIBERALITY.

We sincerely wish that all evangelical christians, felt towards each other's operations that spirit of liberality and kindness which breathes in the following extract from Mr. Cushman's address.—More especially do we wish that all christians cherished the same feelings towards this noble charity, and were disposed to co-operate in her truly evangelical undertaking.—*Cin. Chris. Jour.*

EXTRACT FROM REV. R. W. CUSHMAN'S ADDRESS,

Before the Baptist General Tract Society January 6, 1830, on offering the following resolution, viz.:

Resolved—That, while this Society solicits the general co-operation of the Baptist Churches of our country in its own labors, it regards with lively satisfaction the prosperity and extending usefulness of the American Tract Society.

"Although we feel the commanding necessity of a society which shall direct its endeavors specially to the spiritual interests of our own people, I hope the unanimous passage of this resolution will evince, in us, a fraternal feeling toward the American Tract Society, that noble institution which supports no name but that of Christ, and advocates no baptism but the unction of the Holy Ghost.

So far as my acquaintance with the character and operations of that society extend, I must, from my heart, bid it God speed. There is need for the existence of such a society, and room, abundant room, for its operation. Although she cannot apply her powers to the cultivation of any particular enclosure in the vineyard of the Lord, she has before her an immense moral waste, overrun with thistles and with thorns—a waste which demands all her gigantic energies, and which would give them employment, if they were an hundred fold. Her appropriate field is emphatically the WORLD; and she goes forth to reclaim it from the dominion of infidelity; from Papal superstition; from Mahomedan imposture; from the abominations of idolatry; and from vice, in all its hydra forms of profligacy, profanity, and crime: and the harvest of her exertions she leaves to be gathered by the friends of God, without stopping, or stooping to ask their name.

The proportion of aid which the Baptist churches render her in the prosecution of this work, compared with that which is rendered by the various other Christian denominations united in it, is inconsiderable indeed. And although, in one important point of difference, we stand among them as one against a host, nothing that bears a shadow of hostility to the sentiments we cherish, is knowingly put into circulation.—No, Sir; not an article, not a sentence, not a word, is suffered to go forth from the press, to which our vigilant censor in the publishing committee objects; and should any thing by oversight, escape to the press, which bears an unfriendly aspect toward us, it is, as soon as pointed out, most promptly and courteously cancelled

I confess, Sir, I am at a loss which most to admire, the loftiness or the lowliness of the principle on which that society is conducted. She seems like the lion submitting his powers to the leading-strings of a child.

In conclusion, I do hope, Sir, that while our churches assist this society in the work of preparing and distributing to the destitute among ourselves the bread of life; they will also kindly remember, and, more effectually than they have done, support the institution whose peculiar and chosen toil it is to wrestle against the rulers of the *darkness of this world.*"

EXTRACT FROM THE ADDRESS

Of Rev. F. A. Ross, of Tennessee, before the American Home Missionary Society, May 12, 1830.

The report which we have just heard, fills my heart with joy and gratitude—a joy and gratitude which, I am sure, I feel only in common with hundreds whom I see around me. Thirty-one thousand dollars appropriated for the present year—Three hundred and ninety-two missionaries in active employment—Five hundred churches supplied with the bread of life—Fountains of salvation opened in twenty-two states of this great union—Forty revivals of religion—Two thousand added to the church—Nineteen thousand scholars collected into sabbath schools—Fifty-five hundred pupils of Bible classess—One hundred and fifty Temperance Societies!—Why, sir, if such a report as this had been read to the whole assembled church in the United States, forty, nay twenty years ago, every heart devoted to Christ would have been filled—not only with joy and gratitude, but with wonder. Now, thank God, this history tells the achievements of only one division in the army of Jesus Christ.—To-day, yesterday, and the day before, we heard how the sword of the Spirit has been wielded over other fields, and to-morrow we shall hear yet more.

They who have been active, are they who will continue to be active. They who have been habitually liberal, are they who will continue to be liberal. If I wanted ten thousand dollars to-morrow, I would go—not to the rich man whose coffers had never been touched at the call of the wants of man—but I would go to him who yesterday felt the high joy of giving of his abundance to bless his neighbor—to him who had scattered, with the most liberal hand, his bread upon the waters. Then, sir, may we not believe that what we hear has been done, is the earnest, the pledge to us, of what will be done.

And surely when we arise and get us up to the top of Nebo, and cast our eyes westward, and northward, and southward, and eastward, and behold the land, every heart must swell with the ardour of a holy ambition. Look westward and southward—what do you behold? Do you see what your fathers saw, one boundless forest, overshadowed by vast mountains, standing in awful and solitary grandeur, and pouring from their unknown fountains a thousand nameless rivers! No. But, like Moses, you behold a goodly land, and a mighty multitude filling the land, and pressing farther and farther westward, with an enterprise never before exhibited on the face of the earth. You have been often told of the rapid rise of the West, but it is a wonder to us who live there. I saw a man two years ago,—not a very old man, for he had but few grey hairs upon his head,—who told me he was one of a little band of hunters who leaped from their canoes and chased an Indian tribe from the spot where Cincinnati is erected—from the very spot, in that beautiful city, where La Fayette received congratulations in the name of a million of freemen who now people that single western state. This fact is the history of the country beyond the Alleghany.

But what is its moral aspect. Why, you see here and there regions blessed with the light of the sun of righteousness—you see fields rejoicing where the small and the great rain of revivals has fallen—you see in other places the moral wilderness, deep and broad, which covers the land, but yesterday shadowed by the forest, and above it gleaming, few and far between, the torches of your missionaries; and gloomier still, mountains of iniquity on which rain has never fallen, neither any dew.

I have seen much of that country, and I know more of it from the story of others. I live there, and I know its wants. I lift up my voice then, in the name of all the West, and give you the Macedonian's cry; come over and help us—in the name of the great West, I plead with you to send us men to preach the gospel. You know the value of religion to national prosperity—you know our liberties will die if the gospel does not maintain them in life—you know that your children's children beyond the mountains will wield over this mighty nation the sceptre of power which you must resign. Shall that fair land belong to Atheists! Shall this land, so long overshadowed by the wings of the Almighty, be ruled by men who fear not the Lord! O no. God forbid. But it will be so, unless you, of the East, send us, of the West, the gospel. Come over, then, and preach to us the gospel now,—in *this generation*—and you secure the lasting liberty and glory of your country.

I know you have done much for the west, and in the name of the west I thank you. I thank you in the name of the men who people the shores of the Mississippi and the Ohio. I thank you in the name of the men who dwell upon the lovely soil of Kentucky. I thank you in the name of the men who live upon the broad lands of Alabama, and amongst the cedar groves of West-Tennessee. I thank you in the name of the hardy men of East-Tennessee—the swiss of the west—like them in their residence amidst the mountain and the forest—like them in their poverty, their valour, and their morality. Yes, our *morality*—for you have sent us the spirit of revivals. Yes, our soil has not only been wet by the dews of heaven, it has often been drenched in the great rain of the strength of the Almighty.

In the name, then, of all the men of the west, among whom you have sustained the last year an hundred and twenty-two Missionaries —nearly one third the number of preachers we have beyond the mountains—revival men —all the advocates and agents of the noble Temperance cause:—in the name of eight sovereign states destined to greatness, I thank you. You may not then, sir, sit down and fold your arms and say, we have done enough. You may not stand and weep because there are no more countries to be conquered—an empire is before you—go up and possess it.

SABBATH SCHOOLS.

For the Western Luminary.

First Annual Report of Greer's Creek Sunday School Society, in Woodford county, Kentucky, May, 1830.

The Managers of this institution report; that in the month of April 1829, they were visited by W. W. Munger, an Agent of the American Sunday School Union; through whose agency, a School was formed at Greer's Creek Church, Auxiliary to the aforesaid Union, and a Superintendant and Secretary then appointed: That subsequently, a fund of $15 was contributed, a small library procured, and on the 3d Sunday in May following, the School went into operation with about 40 scholars: That during the year, the school increased to the number of 95, viz. 50 males, and 45 females, who were under the care and management of 16 teachers. A further contribution of about $15 was made, and an addition made to the library, which now consists of about 150 volumes, on religious and miscellaneous subjects, besides a donation of 25 School Testaments received from the Greer's Creek Branch Bible Society.

Judson's Questions were adopted for the use of the School, and about 50 of the pupils entered on the study of the 1st volume. Many of them have gone through it, and reviewed, and the more advanced of them, are prepared to enter upon the 2d volume of "Union Questions," which have been substituted and procured in place of Judson.

The numbers in attendance at the school, during the most favorable season of the year, varied from 70 to 95. A more punctual and regular attendance was much desired; but, perhaps, should not reasonably have been expected, when due allowance is made for the many obstacles unavoidably thrown in the way of a regular attendance at a country school.

Towards the approach of winter, and as the weather became inclement, and the roads bad, the school declined; and the Managers hesitated much as to the course best to be pursued; whether to keep the school open, or close it for the winter season. They determined, however, on the former; doubting the policy of closing, and believing they would best consult the interests of the Institution, by keeping it open, and not denying to any, *even one*, if in attendance, at any time, the privileges and advantages of the "Sunday School."

And the Managers here state the fact with peculiar satisfaction, (and they record it as reflecting much credit on those who did attend so regularly during the inclement season) that during the winter, a regular attendance was given, of, from 15 to 30 scholars, with the exception, perhaps of 2 Sabbaths.

Early in the last month (April) efforts were made by the Managers and friends, to resuscitate the School; and they had met with a success equalling their best expectations. More than 60 scholars are now in regular attendance; and the prospect is flattering of an increase of the school, during the present season, equalling, if not exceeding, the numbers during the past year. There are at present, enrolled as scholars, 37 males and 31 females, all under the care and management of a superintendant and 14 teachers.

The Managers with much pleasure witness the regular attendance given since the school has been revived this spring, and the increased interest which the scholars seem to take in their studies: and although, in looking back upon the labors of the past year, they cannot congratulate themselves on having done much, yet they humbly trust they have some reason to indulge the fond hope, that their labors and efforts to inculcate the plain truths of the Bible, and to engraft steady, moral and religious habits, have not been entirely fruitless and unavailing; and that impressions may have been, and will be, formed on the minds of the children under their care, and which will have a lasting, permanent, and happy effect here, and with the blessing of God, will guide their footsteps in that path which will terminate in endless bliss, and a happy immortality hereafter.

The Managers of this institution, before they close this, their first report to the Parent Society, would state, that they have studiously and carefully avoided every thing like Sectarism in conducting this School. And, professing to have for their object and aim, the promotion of the glory of God and the good of precious, immortal souls, and not the advancement of any sectarian views or principles, they would, conscious of their own infirmities and want of experience, but humbly relying upon the rectitude of their motives, elicit the strictest scrutiny and examination into their conduct and management, and then earnestly solicit the co-operation of all who feel an interest in the great and good work of Sabbath Schools. And they would earnestly appeal to the parents of the children in the neighborhood of the *School*, for their encouragement and more general support; and affectionately urge it upon those who are *its* professed patrons, as the surest means of giving efficacy to the work, that they give to the children all the aid in their power, during the week, in examining them and assisting them to prepare the Sabbath lessons, in affording them every facility for a regular and punctual attendance on the Sabbath morning, and in encouraging them by their presence and visits to the School as frequently as convenient.

In closing this report of their first years' labors, it is gratifying to the Managers to be enabled to say, that they believe this has not been viewed as a sectarian institution, the children of professors of three different denominations, having from the commencement of the school, availed themselves of its privileges and advantages: and they trust that a knowledge of the manner in which the school has been conducted, and of the principles endeavored to be inculcated and taught in it, will disarm all of existing prejudices, and enlist the feelings, and secure the hearty co-operation of all, in favor of an institution, which carries with it the recommendation of having for its object, the advancement of the temporal and spiritual welfare of the rising generation, and above all, the glory of God, by becoming, if conducted on proper principles, a nursery of his church here.

With humble dependance upon God, for his blessing upon their labors, and with thankfulness that they are thus permitted and encourged to engage in his service, this report is respectfully submitted.

SAML. CAMPBELL, *Superintendent.*
PETER J. RAILEY, *Secretary.*

AMERICAN SUNDAY SCHOOL UNION.

Through the kindness of a friend, we have received a proof-sheet of the "PROCEEDINGS at the Sixth Anniversary of the American S. School Union," held in Philadelphia, on Tuesday, of the present week, from which we make the following extracts.—*N. Y. Evangelist of May* 29, 1830.

SUNDAY SCHOOL SERMON.

"By the request of the Board of Managers of the American Sunday-School Union, a sermon was preached on the evening preceding the anniversary, by Rev. DR. WAYLAND, *President of Brown University*, (R. I.) from Matthew vi. 10. '*Thy kingdom come.*'

The just and important views which were illustrated and enforced with great eloquence and power, and this sermon will, we are persuaded, make a deep impression on the public mind, and it is hoped the Rev. preacher will comply with the request of the Board, and furnish a copy for the press."

ANNIVERSARY SERVICES.

"The *sixth anniversary* of the American Sunday-school Union was held in the church, Washington Square, on Tuesday afternoon, May 25, 1830.

The president ALEXANDER HENRY, Esq. took the chair precisely at half past three. The Rev. G. W. Ridgley, chaplain U. S. navy, commenced the exercises by reading the 117 Psalm, which was sung by a choir of children.

The blessing of God upon the services of the occasion, was then implored by the Rev. Dr. Alexander of New Jersey.

The following hymn was then sung by the children;

"Lord, we are spared again to meet," &c.

"The Annual Report of the financial transactions of the Society was then read by the treasurer, PAUL BECK JR. Esq, and will be published in connection with the Report of the Board of Managers, which was read by their secretary.

On motion of the Rev. STEPHEN H. TYNG, of the Episcopal church of Philadelphia, seconded by the Rev. W. T. BRANTLEY, of the Baptist church of Philadelphia,

Resolved—That the Annual Report of the Board of Managers be accepted and published under their direction.

On motion of R. Wilkinson, Esq. of Poughkeepsie, N. Y. seconded by the Rev J. Beecher, of the German Reformed church of Virginia,

Resolved—That the review of the transactions of the Society during the past year, which is presented in the Annual Report, is calculated to excite our gratitude, and animate our hopes.

On motion of the Rev. Francis Wayland, D. D. President of Brown University, R. I. seconded by Richard Duryee, Jun. Esq. of New-Jersey,

Resolved—That the obstacles to the universal establishment of Sunday-Schools are such as under the blessing of God, can be easily surmounted by the concentrated efforts of the [illegible] and good.

The following hymn was sung by a choir of Sunday-school children.

"How sweet the hour and soft the scene," &c.

"On motion of the Rev. Thomas MacAuley, D. D. L. L. D. of the Presbyterian church of Philadelphia, seconded by the Rev. Lyman Beecher, D. D. of the Congregational church of Massachusetts,

Resolved—THAT THE AMERICAN SUNDAY SCHOOL UNION, IN RELIANCE UPON DIVINE AID, WILL, WITHIN TWO YEARS ESTABLISH A SUNDAY SCHOOL IN EVERY DESTITUTE PLACE WHEREIN IT IS PRACTICABLE, THROUGHOUT THE VALLEY OF THE MISSISSIPPI.

The benediction was then pronounced by the Rev. Dr. Fiske, Moderator of the General Assembly of the Presbyterian church.

Addresses were delivered by the Rev. Mr. Tyng, and by the Rev. Drs. MacAuley and Beecher. The last resolution, more important in its consequences than any other act of the Society, was adopted by a unanimous vote, expressed by the rising of a congregation of more than two thousand people."

MEETING OF DELEGATES.

"The resolution offered by the Rev. Dr. MacAuley for supplying the destitute places in the valley of the Mississippi with Sunday-schools, occasioned a very full meeting on Tuesday evening, in the lecture room in Cherry Street, composed of delegates, from auxiliary societies, clergymen of different denominations, and friends of Sunday-schools generally.

Robert Ralston, Esq. of Philadelphia, was called to the chair, and *Rev. George Boyd* of the Episcopal church, Philadelphia, was appointed Secretary.

The throne of grace was addressed by the Rev. Dr. Rice, of New York.

The object of the meeting was then fully stated by the Rev. Mr. Baird, agent of the American Sunday-school Union. Information of the most interesting character, was then communicated by gentlemen present, who reside in different parts of the valley of the Mississippi. Among them were the Rev. Messrs. Hamilton of Kentucky, Potts of Missouri, Jennings of Mississippi; and also by Dr. Beecher of Massachusetts. Some highly interesting facts were also stated, by the *Rev. Dr. Cornelius* Secretary of the American Ed. Society, who travelled through that part of our country a few months since.

It was proposed that subscriptions should be made for the means of accomplishing the enterprize, and it was stated that a gentleman in New York had pledged to the society, the sum of four thousand dollars, to be appropriated in a prescribed form to this high and sacred purpose, if the Society would resolve upon it the present year.

Solomon Allen, Esq. of Philadelphia, addressed the meeting, and expressed his conviction that the contemplated effort required and would justify the most determined religious and liberal measures, and closed his remarks by stating that he would make a like proposition in every respect with that made by the gentleman in *New York*, provided three other gentlemen in Philadelphia would do likewise.

Individual subscriptions were then received to the amount of $2,500."

There are already in the United States 60,000 Sunday school teachers, and 400,000 scholars. *Feed my lambs* was the injunction of the Saviour. On the moral and religious education of our children and youth depends, under God, the welfare of our Republic. The good wishes then of every true friend to his country, the prayers of every sincere Christian, must go forth in behalf of these seminaries of instruction

COMMUNICATION.

For the Western Luminary.

Remarks occasioned by the Pastoral Letter of the West-Lexington Presbytery.

NO I.

For the venerable Committee who prepared and published this letter, I entertain the highest respect: To many things contained in it, and to its excellent spirit, I yield my hearty approbation. But in a few particulars I am compelled to dissent. The Committee, by the appointment of Presbytery, have published to the world their views in relation to certain subjects; therefore a discussion of those subjects will not be considered improper.

The Committee say, "a cloud of darkness and gloom has overspread the churches, threatening mighty desolations, unless prevented by speedy repentance and reformation." That we may repent and reform, it is important to ascertain the true causes which have operated to produce this melancholy state of things.

The Committee have come to the conclusion, that because there are not *installed pastors* in the churches "is to be imputed the want of prosperity, union and good order which so much prevails." I am convinced these evils, so far as they exist, have been produced *mainly* by other causes.

To arrive at a correct conclusion on this subject, we should inquire into, and ascertain, the state of the churches when the Lord poured out his spirit upon them; and their state when He was provoked to withdraw those gracious influences.

It will be remembered by every observer, that when the revival commenced, christians, ministers and people, were humble, united in love, and engaged in prayer and supplication; They felt the importance of eternal things, and the worth of immortal souls; and they communicated these feelings to others;—for many, who were not christians, were seriously impressed. This harmony and love not only prevailed among the members of the same society, but christians of different denominations "loved one another." Under these circumstances the Lord was pleased to bestow on us rich blessings. If I am not mistaken, the revival would have continued until now, had we not forsaken our first love, and engaged in quarrelling about "matters of speculation." For so soon as the revival commenced different denominations, anxious to increase their numbers, began a war upon each other, and appeared to be bent on promoting the interest of their *sect*, at the expense of candor, and christian love. Preachers would misstate the sentiments of other sects, represent them as holding "horrid doctrines," and thus, instead of promoting *love*, which is the *essence* of religion, as much as in their power, they made christians *hate* each other. With such feelings how could the blessing of the Lord be expected!

But how was it in the same denomination? I apprehend not much better. The ministers and people divided into parties, warmly controverting about their peculiar *notions*. And who were the principal agents in producing these divisions! "And why are so many churches languishing for the bread of life and ready to die!" The Committee "are willing to suppose that the ministers have not been *altogether blameless*;"—being imperfect, they were liable, by mixing with the people, to participate in their mistakes; and "that they have in *some measure* contributed to the present state of the churches." But have not the ministers been in a *great measure* GUILTY? *They* divided, and the people, as a natural consequence, took sides with *them*. Had *they* been united, the people would have been united too. The revival had just commenced when the ministers disputed and quarrelled about "matters of speculation," and thus turned off the attention of the people from the great *essentials* of religion.

Some ministers were called 'revival men;' others who did not possess popular talents were thrown into the shade. The former became "puffed up,"—the latter were envious. There were thrown out in whispers, suspicions about the designs, orthodoxy or piety of each other. I have heard it said,—he is a Hopkinsian, an Emmonite, or a Triangular; and by these terms was to be understood something highly objectionable; when they should have treated each other with open candor, and christian and brotherly tenderness. If a minister be a heretic, or hold errors so dangerous as to render his deposition from the ministry necessary try him fairly, according to the book of discipline;—give him an opportunity to defend himself,—if guilty, depose him. If any hold such errors as "arise from the weakness of the human understanding, and are not likely to do much mischief" —bear with him as a brother. In either case it is improper to injure his standing in the church by insinuations behind his back. I repeat it, *the ministers have in a great measure caused the divisions which have distracted our churches*. And it is to be feared that some of them are now, without intending it, widening the breach. Such is the deceitfulness of the human heart, that we sometimes persuade ourselves we are serving God, when we are serving the wicked one. Our whole souls may be occupied about *notions* and *matters of speculation*, flattering ourselves it is religion, and our feelings, at the same time, be near akin to those of Paul when he started to Damascus. These remarks are made from a conviction of their truth, and not with a view to inflict jury. No one attaches more importance to the Gospel ministry than I do. It is an institution of the Great Head of the church, and is indispensable to the prosperity of the Redeemer's kingdom in the world. I have mourned over the state of things in our churches, and hope that *all*, ministers and people, will let what the Committee have said about "brotherly love and unity" sink deep in their hearts, and come to "a speedy repentance and reformation."

In another number I design to make some remarks on the "ceremony of installation" and church government. PHILO.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 16, 1830.

CENTRE COLLEGE AT DANVILLE.

By the Olive Branch we learn that at a recent meeting of the Board of this institution a resolution was adopted that after the 20th Nov. next the salary of the President shall be one thousand Dollars—the salary of the Professor of Mathematics $750, and the salary of the Professor of Languages $750. This resolution for reducing the compensation of the Faculty is said to have been adopted in consequence of the embarrassed state of the funds, there being no means of meeting the payments of the salaries without drawing upon the *principal* of the college funds. This information we received from a member of the Board.

It appears, however, from the paper before us, that Dr. Blackburn, the President, considered the resolution as intimating a wish on the part of the Board of trustees that he should retire from his office, and that he had said that he would resign. In consequence of this the students held a meeting in the chapel, and passed several resolutions expressing their high respect for the President, and their entire satisfaction with his government and instruction. A meeting of citizens of Danville was also held, at which resolutions were passed expressive of their deep regret at the expected retirement of Dr. Blackburn from the college, of their high sense of their obligations to him for his arduous and successful exertions to build up the institution, and of their great esteem for him as a citizen and a preacher of the Gospel.

Since we received the Danville paper, we have heard it said that the President would not leave the college.

We sincerely hope that the late flattering prospects of this institution for the advancement of the cause of learning and religion will in no way be disappointed, but fully realized to the gratification of all its friends and patrons. Our literary institutions are the ornaments of our country, the radiant points, from which the light of intelligence is shed abroad through our land. They should be cherished and sustained by every patriot and christian, by every one who regards the welfare of community and the honour of his country. Learning is common property. It cannot like gold and silver be hoarded up and wholly withdrawn from public use. It is in its nature *diffusive*. The man of education must and will of necessity in his intercourse with others communicate to them more or less of the treasures of his mind. Hence he who does not personally participate in the advantages of collegiate instruction, should not therefore feel that he has no interest in their prosperity. As long as he is a member of the commonwealth, as long as he mixes in the society of his fellow men, so long he will necessarily enjoy the benefits of literary institutions in the increased intelligence and virtue of those with whom he associates, of those who instruct in religion, who speak at the bar, or deliberate and act in the hall of legislation.

CINCINNATI BETHEL UNION.

A society under this name has been lately formed in Cincinnati for the purpose of opening a place of public worship, and supplying preaching for the men employed in the navigation of our western waters, who visit that place. It is computed, that not less than *twenty thousand* men, are constantly engaged in the boating business on our large rivers. In consequence of their peculiar pursuits and habits, they seldom enter the churches, even of the river towns, and are almost entirely beyond the reach of the influence, and blessings of the preached Gospel. We rejoice to hear that measures have been adopted in Cincinnati to provide for the spiritual wants of this large and important class of our fellow men. The following officers were appointed for the year ensuing.

President—His Excellency, Governor Trimble,—*Vice-Presidents*—Hon. John M'Lean, Col. Edward Colston, Noble S. Johnson, John F. Keys, Samuel W. Phelps, Jeremiah Butler, Rev. Dr. Wilson, Rev. Dr. Aydelot, Rev. Dr. Patterson, Rev. Asa Shinn, Rev. L. D. Howell.

Directors were chosen from the Methodist, Baptist and Presbyterian denominations.

Lieutenant Page, of the United States Navy, who is gratuitously devoting his services for a few weeks to the formation of these societies, stated to the meeting, at which this society was formed, that a Bethel Union had been formed at Pittsburg, and measures were adopted for the establishment of similar institutions at Wheeling, Galliopolis, Louisville and St. Louis.

4TH OF JULY.

This anniversary of our national Independence occurs this year on the Sabbath. This circumstance will afford to those, who minister at the altar of God, a favourable opportunity for urging upon the people of this highly favoured land, their obligations to the great Ruler of nations, for the blessings of independence and civil liberty; and the duty of acknowledging these obligations in a manner more becoming a christian people than the usual practice of merely firing cannons, drinking whiskey, toasting and eulogizing the heroes of the revolution. Does any one ask how, or in what way a nation's gratitude may be expressed worthy of the occasion and acceptible to Heaven? We will suggest—and not merely suggest but earnestly recommend one, viz. *liberal contributions to the Colonization Society for the benefit of the Colony of free people of colour, on the western coast of Africa*. We can think of no object more happily adapted to the occasion than this. It is an object, on which the grateful feelings of *twelve millions* of free and happy people may concentrate with delight. We notice this subject at this early period, with the special view of enlisting in behalf of this noble, generous, and heaven-born enterprise, the talents and influence of the clergy of all denominations. We hope every preacher will devote *one discourse* to the claims of this colony, and call upon the assembly, which he may that day address, to contribute to the aid of this infant republic, the offspring of American philanthropy and patriotism, alike honourable to our country and a blessing to Africa.

RESOLUTION OF THE BOARD.

Monday, Dec. 22d, 1828.

Resolved, That after the first of March next, the African Repository shall be sent to all such Clergymen as have this year taken up collections on or about the 4th of July for the Society, and shall be continued to them as long as they shall continue annually to take up collections.

All collections or donations may be transmitted by mail, to Richard Smith, Esq. Treasurer, or to the Treasurer of any of the State Societies. The Treasurers of State or other Auxiliary Societies, with whom *collections* may be deposited, will please send us the names of all Clergymen by whom the collections were taken up, that they may be early supplied with the Repository. All communications, relating to the general interests of the Society, or the Editorial Department of the Repository, to be directed to R. R. Gurley, Secretary, Washington. Those relating to the pecuniary concerns of the Repository, to James C. Dunn, Georgetown.

GENERAL ASSEMBLY.

Wednesday, May 26th. This day the Assembly spent in religious exercises. It was a day of great interest and solemnity. Exhortations were delivered by the Rev. John C. Young, and the Rev. Samuel Findley of Kentucky, and by several other clergymen.

Thursday 27th. Reports from the Board of Directors and from the Trustees of the Theological Seminary at Princeton, were received. The complaint from the Presbyteries of Union and French Broad, Tennessee, came up and was discussed at considerable length.

Friday, 28th. The committee, appointed to count the votes for Directors of the Theological Seminary, reported, and it appeared that the following persons were elected for three years.

Ministers, Ashbel Green, D. D. John M'Dowell, D. D. William Neill, D. D. Ezra Stilles Ely, D. D. Henry R. Weed, William D. Snodgrass, Joshua T. Russel. *Elders*, Samuel Bayard, Esq. Samuel Boyd, Esq. Benjamin Strong, Esq.

In the afternoon the Rev. Zebulon Butler from Mississippi took his seat in the Assembly.

A report in favor of the establishment of a new professorship in connexion with the Theological Seminary at Princeton, under the title of "Pastoral Theology and Missionary Instruction, was presented." The report was adopted.

Saturday, 29th. The Directors of the Western Theological Seminary were appointed. The report of the Board of Education was adopted.

Monday, 31st A resolution was adopted recommending to the patronage and aid of the churches the cause of Sabbath Schools—especially noticing the resolution of the Sunday School Union to establish Sabbath Schools in all destitute places throughout the valley of the Mississippi

Tuesday, June 1st. A letter was received from Mr. Anthony Finley, presenting to the Assembly 200 copies of a Map of the Colony of Liberia and adjacent coasts in Africa.

"The committee to whom was committed Overture, No. 10, reported the following resolution, viz:—Resolved that it is expedient for the Board of Missions of the General Assembly, and the Board of the Home Missionary Society, to conduct their operations in the west through a common Board of agency in that region. This report was accepted, and the committee discharged.

A motion was then made to dismiss the whole subject, and after considerable discussion, the motion was carried in the affirmative, and the subject was accordingly dismissed: after which the Assembly adjourned."

The business of the Assembly is said to have been conducted with great harmony and good feeling. It does not appear that the subject of the memorial from the Cincinnati Presbytery respecting a Western General Assembly, was acted on at this session.

The second Tuesday of November next has been set apart by the Assembly, to be observed as a day of fasting and prayer, with reference to the proper observance of the holy Sabbath.

COMPLAINT FROM TENNESSEE.

[From a Correspondent of the N. York Evangelist.]

The committee of overtures reported overture No. 9, which was an application from each of the presbyteries of Union and French Broad, both on the same subject. The reading being called for, it appeared that both presbyteries propose the inquiry, whether it is constitutional for the Board of Missions to refuse to employ licentiates or ministers that are in regular standing with their presbyteries. A case was also stated, as the occasion of the inquiry. Dr. Anderson, president of Maryville Seminary, in East Tennessee, applied to the Board to employ two young men, graduates of that institution, and licentiates of Union presbytery, in regular standing; and to appoint them their field of labour in a certain district in Tennessee. To this the Executive Committee replied, through their secretary, Mr. Russell, that they had been informed these young men maintained the doctrine that God is the author of sin, and other doctrines consequent thereon, and the committee resolved that they could not employ any person holding such sentiments. It was further stated, that both the young men disavow the belief of the distinct doctrine imputed to them, and as to the "other doctrines consequent thereon," they do not know what the committee of the Board intended to charge by this phrase, and of course could not tell whether they held them or not.

Dr. *Green*, in behalf of the Board of Missions, was glad this matter had come before the Assembly, and that it had come in this form. The Board want the advice of the Assembly in this matter. Hitherto they had acted only on their own best judgment, without the direction of the Assembly. They were the servants of the Assembly, and only wanted their direction. In regard to the case that had been brought forward, the Board were prepared to submit the evidence on which they acted, to the full satisfaction of the Assembly.

A motion was made to refer the subject to a committee. Dr. *Green* proposed, that before this was done the Assembly should hear the Board by their President and Secretary, (Dr. Green and Mr. Russell.) Agreed to.

Mr. Russell. About December last, Dr. Ely placed Dr. Anderson's letter in the hands of the committee. The committee have a general rule, that when persons proposed for missionaries are not known to any of the members, they should have the recommendation of two responsible clergymen. This application having but one, the subject was deferred till the next day, in order to call on Dr. Ely, and see if he had any further information. The next morning a young gentleman called at the office of the committee, who made himself known as a graduate of Maryville institution, and now an agent for the same. He was inquired of respecting certain doctrines supposed to be taught in that seminary, and also concerning the sentiments of Messrs. Hood and M'Nutt. Mr. Remley, the agent, was understood to admit that the doctrine is taught and generally embraced in the seminary, that God is the efficient cause and author of sin; that the sentiments prevailing were essentially the same with those of Dr. Emmons. Mr. R. here read a letter of Dr. A. in reply to the answer of the committee, in which Mr. A. claimed to teach the doctrine contained in the Assembly's Confession of Faith, in regard to God's universal providence, bounding and ordering all events. He does not teach that God is the author of the sinfulness of human actions. He has 2000 theological questions, but the question whether God is the author of sin is not among them, nor has he any lecture on that subject, nor does he require any student to write on it. He holds that God is the efficient cause of sin, in that he has decreed it, and executes his decrees by his providence, "his most holy, wise, and powerful preserving and governing all his creatures and all their actions." He felt constrained to inquire whether this was the Board of the General Assembly or a party. He thought it was time it was moved to some more central place, and not remain away in the northeastern corner of their limits. He wished to withdraw the application, and to have all the proceedings stricken from the minutes of the committee. It was no light thing, in his mind, that he should stand recorded on their books as an applicant in behalf of heretics, and that two licentiates of Union presbytery should be recorded as so unsound that the church cannot trust them to preach the gopel.

Mr. *Russell* then proceeded to state, that he had felt bound to convey to the committee the *impressions* on his mind from the statements of Mr. Remley. It was manifest, to the full satisfaction of his mind, that those young men held sentiments such as the Presbyterian church in general did not approve. He shrunk back with horror at the idea, of God's efficient agency in the production of sinful volitions. The committee instituted no examination. The information had come to them in a manner perfectly accidental, and they felt bound to act upon it as they did.

Dr. *Green* stated, that the matter had since been brought before the whole Board, at a full meeting, and the step had been approved. Extracts had been read from Dr. Anderson's publications. He plainly maintains a distinction between God's being the efficient cause of sin, and the author of sin. We do not examine the doctrinal views of those who are candidates for employment. But when it comes to us without our seeking, we act upon it. The sentiments maintained appeared to him abhorrent to our standard. We were satisfied, as well as we want to be, that these opinions were held by the young men.

M. —— said that Mr. Remley was present, and a member of the Assembly, and wished he might be called on to state the interview with Mr. Russell.

Mr. *Remley* distinctly recollected the conversation. Mr. Russell asked the question, whether it was their doctrine that God is the efficient cause of the wicked actions of men! He replied, they did hold that God is the efficient cause of all things. They did not mean that God was the guilty agent, or that he lessened the responsibilities of men for their actions. From the beginning, Mr. Russell seemed to labour under the conviction that the seminary was in error, and I endeavoured to remove this impression—I had hoped not without some success.

Mr. Russell had the misfortune to be born a yankee, and to be in the habit of asking questions, and cross-questions, until he had drawn out the truth. He had commenced his theological studies under one who was strongly opposed to those sentiments, and had paid particular attention to the subject; he was also somewhat acquainted with this institution, having formerly assisted Mr. Eagleton, an agent, in obtaining some scholarships among the people of his late charge in Newark. He was, therefore, able to arrive at certain conclusions from equivocal answers, and he felt bound to convey his impressions to the committee.

The subject was committed to Dr. Rowan, and Messrs. Wisner, Jennings, Moreland, and Remley.

[An interesting debate took place, on the report of this committee, an abstract of which we will give in the next Luminary.]

[From a Correspondent of the New-York Observer.]

AMERICAN SUNDAY SCHOOL UNION.

ANOTHER INTERESTING MEETING.

Philadelphia, June 1, 1830.

Last evening a meeting of unexampled interest was held in this city composed of members of the Assembly and other gentlemen. The late resolution of the Sabbath School Union was considered. Every one felt deeply the importance of this magnificent project. Your city is now outdone. One gentleman pledged five thousand dollars. Dr. M'Auley's congregation pledged five thousand, including the four thousand pledged before by one individual. Not less than fifteen thousand dollars were pledged in all. One clergyman from the West, pledged one hundred dollars annually for two years, and also agreed to establish twenty schools and give to each twenty dollars for a library, and to support an agent for two years. Individuals stand pledged to see more than two hundred schools established. Another meeting is to be held. His Holiness the Pope must hasten his steps, and the Catholic Princes of Europe must redouble their efforts, or they will lose their hold on this republic of the West: and liberty, civil and religious, will yet live.

THE BIBLE CAUSE.

The Secretary of the American Bible Society informs us that the issues of books, during the last month, have been unparalleled, (upwards of 40,000 copies,) but that the *receipts* have been so limited as to cause much embarrassment to the Board. Money is promised from different quarters, both in payment for books and as donations, but comparatively little is yet paid in. The Board would dread the refusal of any application for Bibles from our new settlements, yet this, it is said, must soon be done unless remittances are speedily made.

It is truly to be hoped that the great *two year's enterprise*, now in such happy progress, will not be checked by any delay of pecuniary aid which is not *indispensable*.—N. Y. OBS.

From the Philadelphian.

DISTRIBUTION OF TRACTS.

Rev. Sir,—The enclosed tract was forcibly left at my house, this morning, and having no occasion, or possible use for it, I return it to you, to be disposed of as you think best. It is extremely annoying that citizens should be so pestered with infatuated bigots and zealots, that their own house affords no sanctuary against untempered devotion and sectarian insolence. FRANKLIN.

May 27, 1830.

REMARKS.

The above copied letter contained the Tract entitled "'Tis all for the best best." E. S. Ely respectfully informs *Franklin* that he has *not* been honoured with *any* agency in the monthly distribution of Tracts in Philadelphia; and that, therefore, this Tract might as well have been sent to any other person as himself. However, the Tract is a good one; and having repernsed it, its present possessor will dispose of it in such a manner as may do good to others.

That *Franklin* should be annoyed at such a trifle as the leaving of a tract at his door, is clear proof that there is neither philosophical nor philanthropic affinity between himself and the celebrated Benjamin, whose surname he has assumed.

The editor has received numerous atheistical and deistical tracts through the post-office; and he has never thought of returning them through the same channel to Mr. ——; nor does he think it worth while to groan out his sentiments about "infuriate bigots and zealots" of the infidel school. Let them do their best to make him one of their philosophers; and if Christians would make Mr. Franklin a Christian by all their tracts they would do him no harm.

FOREIGN NEWS.

There was much alarm in London at the latest dates, on account of the king's health. His complaint is supposed to be dropsy in the chest, and the last bulletins of the physicians were very unfavorable.

The king of Bavaria has ordered the establishment of a Catholic Society, and a Protestant one, for the circulation of good books on morality and religion among the people.

The reports from Corfu and Zante assert that the National Assembly of Greece will not approve, unconditionally, the appointment of the Prince of Saxe Coburg, but will desire to understand the form of government which he will establish before they take the oath of fidelity. Count Capo d'Istrias, they say, takes no part in these discussions.

The Bey of Tunis, it is stated, intends to remain neutral in the war between France and Algiers.

The King of Sardinia, on his way from Nice to Genoa, was shipwrecked, and narrowly escaped.

Professor Scholz, in his biblical travels in Europe and the East, has collated more than six hundred manuscripts unknown to Griesbach; and is preparing the result of his collations for publication.

FROM COLOMBIA.—All accounts from Colombia indicate that Bolivar's power will soon be overthrown. It is said that General Urdaneta has placed himself at the head of the friends of liberty, at Bogota, declared in favor of the revolution of Venezuela, and been joined by the most of the troops. A letter from Laguira states, that Gen. Bolivar has been compelled to fly with a few of his troops, and had taken the way of Magdalena, intending to fortify himself at Carthagena.

The government of Buenos Ayres have consented at the instance of the British Consul to give to the English residents a piece of ground for erecting a chapel. The English government will pay half the expense, provided the residents can raise the other half, which they hope to be able to do. The expense is estimated at about $10,000.

Church and State.—This much dreaded Union has taken place at last, as we find in the New England Palladium, that Mr. George *Stayt* is married to Miss Evaline *Church*.

OBITUARY.

Died—At the residence of his son-in-law, Mr. Lewis Collins, of Maysville, on Saturday the 5th inst. Maj. VALINTINE PEERS. He was one of the few surviving officers of the revolutionary army, and died at the advanced age of 74.—*Citizen.*

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

POETRY.

From the Christian Watchman.

THE SABBATH.

How brightly dawns the day of sacred rest!
The early beauties of the virgin spring
Are lovely, fair: but lovelier, fairer still,
When, sprinkled with the cool refreshing dews,
They wake, enlivened by the radiant beams
Of this sweet Sabbath sun. Let me arise
And drink the freshness of this heavenly air,
And see the glorious works of Him who rais'd
My Saviour from the tomb. Thrice holy day!
I love thy cherish'd name; thy hallow'd scenes
I love to dwell upon. I love to see
The Sabbath scholars gathering to the place
Of Christian teaching. There I love to stand,
And listen to the teacher's morning prayer,
While to the God of Hosts he offers up
His early supplications. The labor
Of thy Sabbath hours shall be repaid,
Dear teacher, when on Zion's mount these babes
Shall stand, washed, sanctified, forever saved,
Made starry gems in thy eternal crown.

Hark! how the Sabbath bell sounds o'er the fields,
And dies away in soften'd tones among
The pine-clad mountains. Up to thy temple-gates,
Thy lovely courts, adorable Jehovah,
My joyful feet shall hasten. I delight
To meet my Saviour there—to see the King—
The King of Saints, walking in glory forth,
Bending beneath his sway the stubborn hearts
Of sinners. I delight to hear the sound
Of solemn psalms, while all the cheerful choir
Join in a melody that might befit
The orchestry of Heaven.

But most, I love
To sit down among the chosen ones
Of Christ, my Lord: with the dear cherish'd Saints
To meet around the sacramental feast,
And hold communion with the King of kings—
The sinners Friend—the heavenly Sanctifier.
I love to feel the peace the world knows not;
Which nature cannot give nor take away.
The sacred bread I eat—the sacred cup
I taste. With tender grief I mourn the past,
And joy ineffable springs up within.
I love to consecrate anew my soul—
My life—my all—my all in time—my all
Beyond the grave—to the dear name of Him,
Who died that I might live. I love to pray
And weep, and meditate on Christ, my God!
And stronger faith, and brighter hopes arise,
And holier joys spring up and melt my heart
In longings for the pure, unmingled peace
Of Heaven.

Thrice holy day—day of my God—blest day—
Sacred to holy thought, to heavenly joys—
Foretaste of Zion's bliss—the bliss above—
The bliss of saints around the eternal throne!
Extended be thy peaceful influence
To all the world, till Christ shall reign supreme,
Triumphantly. IDEM.

From the Connecticut Observer.

ON THE DEATH OF THE REV. MR. HAWLEY,

Missionary of the Hartford Sabbath School Union, who perished during his labors in the state of Illinois, while attempting to ford a branch of the Kaskaskia, Jan. 18, 1830.

Cold sweep the waters o'er thee. Thou hast found,
'Mid all the ardour of thy youthful zeal,
And self-devotion to thy Master's cause
An unexpected bed.—The ice-swoln tides
Of the Kaskaskia, shall no more resound
To the wild struggle of thy falling steed,
Nor that deep plunge which gave thy soul to God.
Say, 'mid thy journeyings o'er the snow-clad waste
Of yon lone prairie, on that fearful day
When Death was by thy side, where dwelt thy thought?
Upon thy angel-mission, or the scenes
Of thy lov'd home, with all its sheltering trees
And tuneful sound of waters? Didst thou hope
When heaven's pure seed should blossom in the soil
Of the far Illinois, again to sit
Around that fire-side and recount thy toils,
Mingling thy prayers with those who fondly nurs'd
Thy tender infancy?—Now there are tears
In that abode, whene'er thy cherish'd name
Breaks from the trembling lip. Oh! ye who mourn
With hoary temples o'er the smitten son
Slain in his Saviour's cause, know ye that pain
Shall never vex him more?—Peril and change,
And winter's blast and summer's sultry ray
And sinful snare, what are they *now* to him
But dim-remember'd names? If 'twere so sweet
To have a son *on earth*, where every ill
Might point a sword against his heart, and pierce
Your own through his—are you not doubly blest
To have a son in Heaven? H.

Hartford, May 18, 1830.

MISCELLANEOUS.

From the Literary and Evangelical Magazine.

UNCLE HARRY,

Or, the Tender Sensibilities of a Pious African.

Late in last autumn, it was my privilege to spend a few hours in the hospitable mansion of the Rev. S. B. W. of F—. I arrived at his house very early in the morning, just before the family assembled to perform their customary devotion. On the signal being given the children and domestics came into the room where we were sitting. Among the latter there was a very aged man, whom every one called Uncle Harry. A soon as he entered, I observed that Mr. W. and his lady treated him with marked attention and kindness. The morning was sharp and frosty, and Uncle Harry had a chair in the corner, close to the fire. The portion of Scripture selected for service, was the second chapter of Luke. I observed that the attention of Harry was deeply fixed, and he soon began to manifest strong emotion. The old man's eye kindled as the reader went on, and when he came to the passage, "The angel said," &c, he appeared as though his heart was attuned to the angelic song, and he could hardly help uttering a shout of triumph. There was, however, not the smallest ostentation of feeling, no parade of emotion, no endeavor to attract attention. He only, in a gentle manner, turned his face upwards, strongly clasping his hands, as they lay on his lap, and expressed by his countenance the triumphant joy of his heart. By this time he had interested me so highly, that I could not keep my eyes from him. I watched the continual varying expressions of his countenance, and saw that every word seemed to strike on his heart and produce a corresponding emotion. I thought I would give the world, if I could read the Bible, just as old Harry read it. While I was thus thinking, and looking on with intense interest, the reader came to the passage, where old Simeon saw the Infant Saviour, and took him in his arms, and blessed God, and said, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Harry's emotion had become stronger and stronger, when he was completely overpowered. Suddenly turning on his seat, to hide if possible his feelings, he bent forward, and burst into a flood of tears. But they were tears of joy. He anticipated his speedy departure, and his final rest. This state of feeling continued during the remaining part of the service; and when we arose from our knees, Uncle Harry's face seemed literally to have been bathed in tears.

As soon as we had risen, the old man came towards me with a countenance radiant with joy. "This, (said Mr. W. addressing me) is Uncle Harry." He reached out his hand, and said, "O! why did my God bring me here to day, to hear what I have heard, and to see his salvation!" I asked, "Are you ready to depart, Uncle Harry, as good old Simeon was, of whom we read in this chapter?" I shall never forget his humble, joyful submission, when he replied, "Just whenever it shall please my blessed Lord and Master." "You hope then to go to heaven?" "Through divine mercy I do." "What is the foundation of this hope?" "The righteousness of my Lord and Saviour Jesus Christ."

On perceiving that I wished to converse with the old man, Rev. Mr. W. said, with kindness, which showed that he recognized Uncle Harry as a christian brother, and respected his age, "Come and take your seat again, Uncle Harry, and set up near the fire." He accepted the invitation, and on his being seated, I entered into conversation, which afforded me higher pleasure than I ever enjoyed in the circles of fashion, beauty, wit, or learning. I here send you some of the most interesting particulars.

"How old are you, Uncle Harry?"

"Why, as nigh as I can tell, I am now eighty-nine, or thereabouts."

"Where were you born?"

"At Port-Tobacco, in Maryland."

"And who had you to preach the gospel to you there?"

"Ah! we had no preacher of the gospel there at that time."

"Then it was after you left Port-Tobacco, that you embraced religion, was it?"

"No sir, it was while I lived there; and I'll tell you how it was. A great many years ago, there was one Doctor Whitefield, that travelled all through this country, preaching the gospel every where. I dare say you have heard of Doctor Whitefield; he was a most powerful preacher. Well! as I was saying, he went through Maryland; but his place of preaching was so far off, that I did not hear of it until he was gone. But not long afterwards, I met with a man of my acquaintance, who did hear him. He told me about the sermon; and what I heard opened my eyes to see that I was a poor lost sinner. And ever since that time, I have been determined to seek Jesus as my Saviour, and spend my life in his service."

Happy Whitefield! thought I, and greatly honoured of thy Master, who has used thee as his instrument for saving so many souls.

"But, said I, addressing Uncle Harry, how old were you then?"

"Why, as nigh as I can guess, I was 16 or 17 years old."

"And have you never repented of the resolution?"

"No! indeed, my master, I have never repented of any thing, but that I have served my blessed Saviour so poorly."

"But have you not met with many troubles and difficulties by the way?"

"Yes! indeed, master: but out of them all the Lord has delivered me; and having obtained help of God, I continue to this day. Blessed be his name, he never will leave me, nor forsake me: I have good hope of that."

"Well, how did you obtain religious instruction where you lived, as you say there was no preacher of the gospel in the neighborhood!"

"Why, by the mercy of my God, I learned to read the bible; and that showed me the way to Jesus. But now I think of it; when the Roman Catholics heard that I was concerned about my soul, they sent for me, and tried mighty hard to get me to join them. There was a priest at Port-Tobacco, whose name was Mr. O'Neal; he talked to me a great deal. I remember he said to me one day, "Harry! says he, now you are concerned about your soul, you must come and join the catholic church." "What for, said I, Mr. O'Neal?" "Because, said he, it is the true church." Then I said, "if the catholic church will lead me to Jesus, I will join it with all my heart, for that's all I want." And Mr. O'Neal said, "if you will join the church, I will warrant that you shall go to heaven." "How can you do that, Mr. O'Neal?" said I. Then he told me that many years ago, our Saviour came into this world; and he chose twelve apostles, and made St. Peter their head, and that the Pope succeeded St. Peter, and so all that join the Pope belong to the true church. Then I said, "how do you know that, Mr. O'Neal?" "Because, said he, our Saviour told Peter, I give you the keys of the kingdom of heaven; and whatsoever you loose on earth shall be loosed in heaven." And I said, "The Lord knows how it is, Mr. O'Neal: I am a poor ignorant creature, but it always did seem to me, that Peter was nothing but a man like the rest of the apostles." But Mr. O'Neal said, "No; he was the head and chief of the apostles, for our Saviour said again—*Thou art Peter, and on this rock I will build my church; and the gates of hell shall not prevail against it.*" And I asked him, "Now do you think Peter was that rock, Mr. O'Neal?" He answered, "to be sure he was." And I said again, "The Lord knows how it is; but it never did seem so to me. Now I think it was just so: When Peter said, thou art the Christ, the son of the living God; our Saviour told him, thou art Peter." [While the old man repeated the words, Thou art Peter, he pointed his finger at me, looking me directly in the face; but as soon as he began the following quotation, he brought his hand briskly down on his knee, saying with emphasis as he looked at himself,] "And upon this rock will I build my church. And that rock was Christ; for it is written in another place, Behold I lay in Zion a chief corner stone, elect, peecious; and he that believeth on him shall not be confounded; and that corner stone is Christ." Then Mr. O'Neal said to me, "Why, Harry! where did you learn that?" and I said from my bible. "Oh!" said Mr. O'Neal, "you have no business with the bible, it will confuse and frustrate you." But I said, "It tells me of my Saviour." Then a gentleman who was sitting by, said, "Ah! You might as well let him alone, Mr. O'Neal; you can make nothing of him." And from that hour, I never had any desire to join the Roman Catholics."

This narrative, of the truth of which I could not entertain a moment's doubt, showed a promptness of reply, and an acquaintance with the Scriptures, which truly surprised me, and I remarked—

"I suppose, Uncle Harry, you take very great pleasure in reading the bible?"

"Ah! my master! when I could see to read, it was the joy of my life. But I am old now; and my book is so rubbed that the print is dim, and I can scarcely make out to read a word."

On this Mr. W. said, "Well, Uncle Harry, you shall have a new bible. Do you call, when you go to town, on Mr.——, and he will give you a bible, from the Bible Society."

Harry bowed and expressed gratitude for the kindness, but did not manifest so much pleasure as I expected, considering how highly he professed to value the bible. While I was wondering and rather sorrowing on this account, I observed the old man to be feeling with an air of embarrasment, in his pockets; and now and then beginning to utter something, but then suppressing his words. At length he pulled out an old tattered case, which appeared to have been half a century in use, and as he did so, observed—"This new Bible will not be of much use to me because my spectacles are so bad that they help me mighty little in reading." With that he opened his case, and showed a pair of spectacles of the cheapest sort, of which one glass was broken, and the other so scratched, that it was wonderful that he could see through it at all. Mr. W. no sooner observed this, than he said—

"Well, Uncle Harry, you must have a new pair of spectacles. Do you call at Mr.——'s store, and tell him to let you have a pair suited to your age, and I will see him and settle with him about it."

On hearing this, Harry's eye beamed with joy, and he exclaimed, "Thank God! bless you master! Now I shall have comfort again in reading the bible." And I never saw a happier or more grateful countenance.

Presently after, he remarked that "the wagon would soon call to take him home. and he must go down in town. and be getting ready." On which he gave thanks to his kind and reverend friend, and invoked blessings upon him, and on all his family. He then approached, and taking me affectionately by the hand, said, "I never saw you before, and I never shall see you again in this world; but I love you as a blessed minister of my blessed Lord and Master; and I hope I shall meet you in the house above. Remember and pray for poor old Harry!"

I squeezed his hand; assured him of my affectionate remembrance; and requested that he would pray for me, and the preachers of the gospel generally.

"O!" said he, "May God Almighty bless all the dear ministers of Christ; and enable them to call many poor sinners to the Saviour. O! I do love to hear of dear souls coming to Christ; and it is my daily prayer, Thy kingdom come and thy will be done on earth as it is done in heaven."

With that the old man took his leave. I confess that I have often since wished to see him and hold communion with him. There was a spirit of piety about him, and of benevolence, of humble zeal and fervent hope; of meekness and submission, which I have rarely seen equalled. At the same time, there was a degree of intelligence, and extent of religious knowledge, which in his condition really surprised and delighted me. I saw here one of the triumphs of divine grace. I was made to appreciate the value and the excellency of that religion, which could take up a poor slave, and so transform him, that he was well nigh fitted to be the companion of saints in light, and of just men made perfect. And I have often and often prayed since I saw him, that after the days of my wandering shall be over, and all the sufferings of this life shall have been endured, I may obtain the rest, and a lot in the inheritance which is prepared, I have no doubt, for Uncle Harry.

From the Journal of Humanity.

TO THE CHURCHES.

Last autumn a number of young men, in this town, associated as a Lyceum, first debated the subject, and then formed themselves into a Temperance Society, on the principle of entire abstinence. The number of members about thirty. Immediately after the formation of this Society, the Lord was pleased to pour out upon this people the richest blessing they had ever received. And as if to show his marked approbation of the measures taken in relation to the cause of temperance, most of those young men, who first formed the Society, were among the first subjects of divine grace. Nearly all those individuals, who had, previously to this revival, abstained from the use of spirit, are now cherishing the hope of the Gospel. Some instances are found in which individuals, whose attention has been excited, are now, we fear, returning to stupidity; as a general thing these persons have not discontinued the use of strong drink. During the revival, a great change has been wrought in the minds and habits of this people in regard to the use of ardent spirit. I do not know of an individual, who, in this season of divine visitation, has obtained evidence of regeneration that has not come to a resolution of entire abstinence. If however such an individual should be found, the general expectation of pious people in this place would be, that his religion would be as the morning cloud and the early dew. —It is a most cheering indication of the future prosperity of this town and Church, to see the majority of our youth and men of middle age, taking a decided stand against this scourge of the human family. B.

Holden, (Mass.) April, 1830.

DIALOGUE BETWEEN A LITTLE BOY AND HIS FATHER.

Boy.—Father, as I was coming along the road just now, I saw Mr. Thompson in his big field working away all those miserable little sticks of trees he has planted there. And he goes there every day, and he digs round them, and cuts them, and ties them up, as if they were nice big trees and bore apples. I would not waste so much time upon them, would *you*, Father?

Father.—That is Mr. Thompson's nursery of trees; and he is very careful of them *now*, that they may grow strong and healthy, and by and by bear nice fruit.

Boy.—But why does he not take the great trees in his orchard and do something to them? They are very crooked and some of them are half dead, and some bear such knotty hard apples they are good for nothing.

Father.—If the person who planted that orchard had taken as much pains as Mr. Thompson does with his *young* trees, they would not have been so bad now.

Boy.—Well, if I was Mr. Thompson, I would set the boys at that work, and just go at the great trees myself.

Father.—Mr. Thompson knows that his young orchard will grow up good for nothing if it is neglected, or not properly attended to *now;* and he *does* make his boys work under his directions, and he is anxious about his young trees, and chooses to be there himself. The big trees are full grown; and it is too late to do much for *them.*

Boy.—Why, Father?

Father.—Because they are stiff with age, and the crooked branches cannot be bent—some are dying with age, and he cannot make them young—there are worms at the root of some, and they must soon be cut down and burned to make room for better ones. Mr. Thompson is a wise man; he knows that if he does not take care of the *young* trees, he will have bad fruit, or none at all. What sort of a congregation do you think our minister would have in a few years, if he negleted all the *children?*

Boy.—I suppose they would all grow up crooked and bad, and bear no fruit, like those old trees, and then it would be too late to do them much good. That is the reason I suppose that our minister comes so often to the sabbath school, and looks at all the classes, and asks the teachers about them, and talks to the scholars.

Father.—To be sure—just as Mr. Thompson tends his young trees or his lambs.

Boy.—Our misister says that the Lord Jesus has commanded him to *feed his lambs*, and that he *must* do it. I remember that he told us *we* were the the lambs, and he is the shepherd under the Lord Jesus Christ, who is the *great* Shepherd.

BENEFITS OF SINGING.

It was the opinion of Dr. Rush that singing is to young ladies, who by the customs of society are debarred from many other kinds of salubrious exercise, not only to be cultivated as an accomplishment, but as a means of preserving health. He particularly insists that vocal music should never be neglected in the education of a young lady; and states that besides its salutary operation in enabling her to sooth the cares of domestic life, and quiet sorrow by the united assistance of the sound and sentiment of a properly chosen song, it has a still more direct and and important effect. "I here introduce a fact," remarks Dr. Rush, "which has been suggested to me by my profession, and that is, that the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them. The Germans are seldom afflicted with consumptions, nor have I ever known but one instance of spitting blood among them. This, I believe is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, for this constitutes the essential branch of their education. The music master of our academy has furnished me with an observation still more in favor of this opinion. He informed me that he had known several instances of persons who were strongly disposed to consumption, who were restored to health by the exercise of their lungs in singing.

LEAD ROOFS.

The Galena Advertiser makes some calculations to shew that it would be cheaper to cover houses with lead than with shingles. Comparing the prices of the two, as found in the Baltimore Price Current, it states that the cost of the lead for roofing a house 30 by 36 feet, would in Baltimore be $54, while that of shingles would be $73, thus making a difference in the actual cost, in favor of lead, of $19. A shingle roof will last, it states, twenty years, on an average: the lead roof as long as the building. It is added that lead is less pervious to the rain and snow, to say nothing of the greater security against fire.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington, Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY, OR PILGRIM'S MUSICAL COMPANION, bound in a superior style.

Lex. Ky. June 2d, 1830.

TERMS OF THE WESTERN LUMINARY.

[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, ayable within the year,—or *Two Dollars*, if aid in advance, or within the first six months.

Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Advertisements inserted at the usual rates.

*** All communications must be post paid.